

July 3  
1924

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

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*"Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (ROM. 14: 19).*

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No. 27, Vol. LXXXVI.

Thursday, July 3, 1924.

Price One Penny.

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## LIVE THE FUNDAMENTAL GOSPEL PRINCIPLES.

PRESIDENT ANTHONY W. IVINS.

*(Concluded from page 404).*

IN THIS age of organized charity, when the contributions which we make to provide for the necessities of those who have not, are advertised to the world, and we love to be known as liberal givers, it is well to turn again to the word of the Lord, for He has told us that when we give alms we are to see to it that it be not before men, to be seen of them, otherwise we have no reward of our Father which is in Heaven; that we are not to sound a trumpet before us as the hypocrites do, that we may have the honors of men, but that we, when we give alms, are not to let our left hand know what our right hand doeth. In other words, the alms which we give should be contributed for the love of giving, and with desire to administer to the necessities of others, rather than for the praise of men. It was this, my brethren and sisters, which made the widow's mite more acceptable to the Lord than all that others had cast into the treasury.

Having become members of the Church, taking upon us the name of Christ, acknowledging our dependence upon Him and entering into covenant that we will serve Him and keep His commandments, the Lord has told us that we are not to devote our energies to the accumulation of wealth, that we shall not seek after riches, but after wisdom, and those things which bring eternal blessings; for He says that riches and the honors which men bestow will canker the soul, if not used for the glory of God, and that the lament of the rich, who have not used their wealth for the accomplishment of good, will be: "The harvest is over, the summer is passed, and our souls are not saved." Neither

will poverty in itself bring blessings. It is the poor who are reconciled to their lot, and the rich who are poor in spirit, with whom the Lord is well pleased. He has admonished us that we are not to devote our energies to the accumulation of wealth for this reason, that we can not devotedly and acceptably serve two Masters. He says that we will either neglect one or the other. We can not faithfully, as we should, serve both God and Mammon. Therefore He admonishes us that we should lay up treasures in heaven, where moth and rust do not corrupt, nor thieves break in and steal.

The Lord has plainly told us that we should be wise and judicious, that we should be slow to render judgment or criticism of our fellows; for He has told us that with the judgment which we mete out to others, we ourselves will be judged. How often, how readily, we detect and magnify the faults of our neighbors, while we overlook our own imperfections. How often we seek to pull the mote from the eye of our brother, and forget the beam which is in our own. "Therefore," saith the Lord, "judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive and ye shall be forgiven." In other words, whatsoever ye would that men shall do unto you, do ye even so unto them—an admonition of the Lord, carrying with it one of the most sublime principles ever uttered by the tongue of man.

Fasting is a doctrine of the Church. Here again the Lord has told us that when we fast we are not to be as the hypocrites who disfigure their faces, that they may appear to the world to fast; but we are to wash our faces and with cheerful countenance appear to men not to fast; and the definite promise is made that the Lord, who seeth in secret, will reward us openly.

The marital relations of the world—and to a certain degree it applies to the Church—were referred to yesterday by Bishop Nibley. Here again is a matter which is deserving of our most careful attention and consideration. The fountains of life, designed by the Creator for the reproduction of humankind, and sacred to the marital relation only, are made the plaything of faithless men and women. The holy bonds of matrimony, the only order which gives proper sanction to the association of the sexes, is entered into and dissolved at will. These conditions are, in my opinion, the most dangerous menaces to our national life which exists to-day. The Lord pleads with us to honor the association of man and woman in lawful wedlock, and makes plain to us the penalties which are attached to the violation of laws of chastity and virtue, both in this life and that to come, and appeals to us that we shall observe these laws, which are the crown of matrimony, and should be held by us as sacred as life itself.

I have referred to these simple, but indispensable doctrines of

the Church, because it appears necessary to me to do so. We are living in the day referred to by the Prophet Isaiah, who said that the nations should rush as the rushing of mighty waters, but God would rebuke them.

I sometimes fear, my brethren and sisters, that in this mad rush for wealth, for power, for personal aggrandizement, this age of dishonesty in high places, disregard for law, and indifference to virtue, and religion, that we may be caught in the swirling flood and carried on to destruction unless we revert to those simple but fundamental doctrines of the Gospel, and put our trust in the Lord, renewing our covenants with Him, that His arm may sustain us.

We are living at the time seen by Leli, the Nephite prophet, when, because of the darkness, which covered the earth, many people who had entered into the straight and narrow path which leads to eternal life, as we have done, lost their way and perished. But those who seized and held fast to the rod of iron, which is the word of God, found their way safely through the dark night until they reached the tree of life, and partook of its fruit, which is more desirable than all others.

The commission given to the Twelve who hold the apostleship to-day is to go into the world and preach the Gospel to all people, admonishing them to rely upon the merits of our Father, to take upon them the name of Christ and to keep all of the commandments which He has given, to only a few of which I have called your attention. We must not, my brethren and sisters, become so absorbed with the temporalities of life, with the weighty and abstruse doctrines of the Gospel, that we forget these simple and fundamental doctrines of the Church to which I have called your attention, lest we become like the Scribes and Pharisees of old, of whom the Redeemer said: "Ye diligently pay your tithes and offerings, but ye forget the more weighty things of the law, judgment, justice and mercy." "These," He said, "you should have kept and not left the others undone."

May the Lord help us all, my brethren and sisters, for I am speaking to myself as well as to you, to remember these simple fundamental doctrines of the Gospel of Christ, that our lives may be such that the Spirit of the Lord may abide with us, and the revelations of heaven be manifested to us through the whispering of the Holy Spirit, which has been conferred upon every one of us, the office work of which is to take the things of the Father and make them known to us, that we may each discharge with honor before the Lord the obligations which are upon us, and wait patiently the development of His work, that we may bring to pass the redemption of His covenant people, the establishment of righteousness in the earth, when Christ shall reign triumphant among His people, is my humble prayer, through Jesus Christ. Amen.

## THE PEARL OF GREAT PRICE.\*

O. J. P. WHITSOE.

IN July, 1835, there came into the hands of the Prophet, Joseph Smith, invaluable records of the times of the patriarchs. It appears that in the year 1828, a French explorer named Antonio Sebolo, secured permission from Mehemet Ali, the viceroy of Egypt, to explore for antiquities. Three years later, in 1831, Sebolo entered some catacombs near the place where stood formerly the ancient city of Thebes. Eleven of the mummies, found in a perfect state of preservation, he attempted to carry away with him to Paris. On the way to the French capital, however, M. Sebolo put in at Trieste, where he died after an illness of several days. The mummies were then directed to a nephew named Chandler. Mr. Chandler lived in Philadelphia, Pa., though it was supposed that his home was in Ireland. After a devious course, the mummies arrived finally in New York, addressed to Michael H. Chandler. There the caskets were first opened, and the contents examined. "On opening the coffins," the Prophet tells us, "he (Mr. Chandler) discovered that in connection with two of the bodies, was something rolled up with the same kind of linen, saturated with the same bitumen, which when examined, proved to be rolls of papyrns." These rolls of papyrns were beautifully written "with black, and a small part red, ink or paint, in perfect preservation."

A stranger standing near at the time of the discovery recommended to Mr. Chandler that he seek out the "Mormon" Prophet, Joseph Smith, as probably the only man who could render a correct translation of the ancient manuscripts. Mr. Chandler however, began to exhibit the mummies in the larger cities of the United States. They very soon became objects of peculiar interest. Mr. Chandler was assured by the learned men of the land that both mummies and papyrns were genuine. Indeed, from some he received certificates testifying to the genuineness of his display and to the characters of the papyrns. It was not until July 3, 1835, that Mr. Chandler reached Kirtland with the Egyptian mummies. Immediately, it appears, he sought out the Prophet Joseph Smith. "There were four human figures," the latter writes in his history, "together with some two or more rolls of papyrns covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters, and I gave him the interpretation, and like a gentleman, he gave me the following certificate:

"Kirtland, July 6, 1835.

"This is to make known to all who may be desirous, concerning

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\*From chapter 13 of "The Restoration of the Gospel."

the knowledge of Mr. Joseph Smith, Jun., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have, in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, Jun., to correspond in the most minute matters.

“MICHAEL H. CHANDLER,

“Traveling with, and proprietor of Egyptian mummies.”

Soon after receiving this certificate from Mr. Chandler some of the Saints in Kirtland purchased from him the mummies and the papyrus. Thereupon, the Prophet with William W. Phelps and Oliver Cowdery as scribes, began to translate the strange hieroglyphics. To their infinite joy, they found that one of the rolls contained writings of Abraham, whereas the other contained writings of Joseph, who was sold into Egypt. The first of these the Prophet translated in part. It recounts the trials of Abraham in the idolatrous home of his fathers, and his miraculous deliverance. It tells also of the creation of the world, and of the spirits before, and reveals the system of astronomy understood by the ancient patriarch. The Book of Abraham, an invaluable and truly authentic record translated by divine inspiration, forms now an important part of the Pearl of Great Price.

It appears that the papyrus-roll containing the writings of Joseph was never translated. The Saints retained possession of the mummies and carried them along in their wanderings, until they became settled in their new home—Nauvoo, the Beautiful. There, the mummies were displayed in the Nauvoo Mansion, built by the Prophet. After the death of the Prophet, however, the mummies and the papyrus-rolls fell into the hands of the Prophet's family, and were sold. For some time they were exhibited by a syndicate in St. Louis. Thence, they were sold to a museum in Chicago. When the great fire swept Chicago in 1870, the museum was destroyed; and with it, presumably, the historic mummies and the sacred records of old. All that we have preserved to us, then, of these interesting papyrus records is contained in the Pearl of Great Price.

Thus the knowledge of the Saints was extended, the hand-dealings of God with His ancient people were made known, and many sacred writings were added to the scripture already possessed by the Church. The King James version of the Bible was already accepted “as far as it was translated correctly.” The Book of Moses deals with the beginnings—with the fundamentals. It reveals how man came first to know God, of His Son, Jesus Christ, and of the divine plan of salvation. It supplies the living truth of man's relationship to God, which the Authorized Version—through the interference of the opinions of men—states but obscurely. It looks hopefully forward to the future, when the King of glory shall come in. Without that portion of inspired

scripture contained in the Book of Moses, we should lack much in our knowledge of the history of God and of man.

In like manner, the Book of Abraham supplies valuable information concerning the wonderful works of God. Independent of the Book of Moses, it corroborates all that is taught there. And it goes further. From it we learn important truths concerning a pre-existent state; and from it we learn more fully, too, of the worlds, and the creation of worlds. The science of creation is perhaps nowhere else so fully explained as in the Book of Abraham. There, too, are outlined some of the important principles of the New Astronomy, principles fast coming to be recognized as true by scientific men. Without this record we should lack much in our knowledge of the history of God and of man.

## CREATION A PROCESS OF ORGANIZATION.

DR. JAMES E. TALMAGE.

“IN the beginning God created the heaven and the earth.”

These are the opening words of the Holy Bible as we have it. The verse is at once the embodiment of simplicity and profundity. It is a masterpiece of literary summation.

Acknowledging our human limitations of comprehension, let us eliminate “the heaven” of infinite extent, and restrict our attention to the certified fact that *God created the earth*.

Many a reader has queried, though few have ventured to voice the question in definite terms: *Of what did God create the earth?*

For long ages an insufficient and unsatisfactory answer has been current—that creation means making something from nothing, and the quoted Scripture has been taken to mean that the earth, comprising land, water, air and all that in them is, was formed out of nothing. Though in acknowledged conflict with the fundamental facts demonstrated by science as to the constitution of matter, this concept of creation yet sways the thoughts of men, and is perpetuated in some modern dictionaries.

What is nothing? Lexicographers answer that “nothing” is a state of non-existence.

Granting that the finite mind is wholly unable to picture or apprehend a universal state of non-existence, we may reasonably ask, if such a state ever was, what could ever have come out of it?

Is it not a self-evident truth that from nothing, nothing can come? Had there ever been a state of nothingness, that state must perforce have been of endless duration.

I know that I am, and the fact of my existence is conclusive, absolute, and incontrovertible proof that never was there a state of nothingness. The material of my body, the substance of the pen and paper with which I write, the elements of the flowers and

trees I see from my window—the matter of which all material things are composed, is eternal. It has always existed, and always will exist.

True, I have not always existed in my present embodied condition; nor has the desk that just now facilitates my writing always existed as a desk. Furthermore, the elements of my body have not always been combined in their present association as flesh, blood, and bone, nor the elements of my desk as wood.

Unseen processes of absorption and assimilation drew in, with discriminating selection, certain gases of the air, certain chemical compounds from the soil, and so nurtured the tree, from the sprouting seed to the fully matured trunk from which the artisan shaped, or created if you will, my desk.

Reason asserts that God did not create the earth out of nothing. There is no sacrilege in saying that He could not have done so.

With skill and power infinitely exceeding all that man has acquired, God took of eternally existent matter and formed therefrom the earth with all its material accessories and belongings. Unbounded and illimitable space is full of material, out of which the Divine Chemist can compound as He wills, and He may cause worlds to come into existence as worlds, created out of the once formless and void, but nevertheless pre-existent, matter.

As matter in the ultimate sense can not be created or made, it necessarily follows that matter can not be destroyed. This desk may be burned and so disappear, both as the fashioned furniture and as the combination of elements that constitute the wood; but the indestructible elements are only released and returned to the current of circulation.

The word of latter-day revelation, given by the Lord through His prophet Joseph Smith, is explicit in demonstrating that what we call the creation of the world was a process of organization of pre-existent elements. Thus we read that in the beginning—that is to say before the earth was formed—in the conclave of unembodied spirits God spake, saying: "We will go down, for there is space there, and we will take of these materials, and we will make an earth wherenpon these may dwell" (Pearl of Great Price, Abraham 3: 24).

In distinguishing between intelligent spirits, and the material bodies in which for the period of earth-life they live, the Lord hath said: "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple" (Doctrine & Covenants 93: 33, 35).

THE ideal life is in our blood and never will be still. We feel the thing we ought to be beating beneath the thing we are.—BROOKS.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

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THURSDAY, JULY 3, 1924.

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## EDITORIAL:

### COMMENDABLE FEATURES OF HOLLAND CONFERENCE.

"WHEREFORE, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence."

Such is the admonition given by the Lord to the Priesthood of His Church. It applies with equal force to all presiding officers in auxiliary associations. A more concise yet comprehensive guide to presiding officers can not be found perhaps in all literature. To learn what one's duty is, and then to perform it diligently, constitutes true service in the Church of Christ.

It was in keeping with this injunction that President Charles S. Hyde held a convention of all officers and teachers in the Netherlands mission, and so arranged the program that each might receive specific instruction regarding the office in which he was directly laboring. Branch presidents, for example, were taught the duties of branch presidents; Relief Society officers, the duties of Relief Society leaders; Mutual Improvement workers, the duties of Mutual Improvement Association leaders; Sunday-school officers and teachers, the duties incumbent upon them, and so on. As such instruction can best be given to groups, the members in each of which are directly interested in the same thing, an entire evening was devoted to real convention work. After the opening exercises were held, and a few general instructions of interest to all were given, the officers and teachers separated into classes, and received from Elders instructions regarding their respective duties. This special group work constituted one very commendable feature of the Netherlands mission conference, held at Rotterdam, June 19-23, 1924.

The significant remark of the Scotchman who said: "Tell us what ye want us to dae, an' we'll dae it," expresses the feelings of most of the Latter-day Saints. The true member of the Church desires first to know what he ought to do to best serve his Lord. It is the duty of those in authority to be able, under the inspiration of the Lord, to satisfy this desire. And second in importance to knowing *what* to do is to know *how* best to do it. Interest manifest in this phase of the Netherlands conference convention shows how appreciative officers and teachers are of instruction on methods as well as on matter. That this work can be carried on

as effectively in the mission field as in the organized stakes and wards has been demonstrated at Zurich in the Swiss and German mission, as well as at the recent Netherlands conference.

Another feature that reflected not only interest but progress was the large attendance at the meetings. Anticipating at least a fair representation from outside branches and conferences the missionaries at Rotterdam had secured a hall with a seating capacity of over a thousand people. The Latter-day Saint Church in Rotterdam holds fewer than half that number. Eight hundred assembled in the morning, and over one thousand in the evening session. There were no automobiles surrounding the hall. Many of those present had walked miles that morning. Others had come by train, some by boat, and not a few on bicycles—one mother cycled one hundred fifty miles to be in attendance. Said she: "The boat took too long; I had not sufficient money to buy a ticket on the train; I could not walk the distance; so I rode my bicycle." Her husband had preceded her to attend the convention Thursday night. To ride three hundred miles on bicycles to perform a religious duty shows an interest commendable indeed!

Although no session of the conference was specifically devoted to the children, the boys' chorus, "Angry Words," sung in English, Sunday morning, and the Mutual Improvement Association girls' chorals, "O, My Father," Sunday evening, were representative of the effective work that is being done in the Sunday-school and the Mutual Improvement Association.

A most pleasing feature of nearly all conferences held this year has been the singing by the choirs; and in this respect the Netherlands conference was no exception. Combined choirs from Rotterdam and The Hague rendered excellent service at both the morning and the night meeting, the closing anthem Sunday evening deserving special mention as having been inspiringly rendered.

An eight hour Priesthood meeting on Monday concluded what will be recorded in the history of the Netherlands mission as a most successful four days' conference of willing officers and teachers, of united Elders under the guidance of an efficient and worthy President, and of earnest, conscientious Saints, all of whom seem ready and willing to learn their duty and to act in the performance of it, in all diligence.

God bless President Hyde and his valiant associates in the Cause of Truth!

DAVID O. MCKAY.

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WE can better help another by fanning a glimmer of goodness than by censuring his faults. Try equitably and gently to make allowances for human weakness.—DAVID LIVINGSTONE.

## SPECIAL CONFERENCE OF ABERDEEN BRANCH.

THE Aberdeen branch of the Scottish conference held a special meeting Tuesday evening, the 10th ult. In attendance were President David O. McKay, Sister Emma Ray McKay, President Robert L. Kenner, Elders George S. Taylor, Gordon L. Weggeland, Harvey H. Glade and La Moin H. Wiser. President McKay presided over, and Elder Glade conducted the meeting.

The session commenced at 7:30 p.m., by the congregation's singing, "The Spirit of God Like a Fire is Burning." Invocation was offered by Brother William L. Cooper. The second song was, "Come, Come, Ye Saints."

After brief introductory remarks, President and Sister McKay were presented with a bouquet of white carnations.

Elder Weggeland, the first speaker, expressed his delight of being with an apostle of Jesus Christ, and to again meet with the Aberdeen Saints. He mentioned the beautiful spirit that prevailed at the sessions of the Scottish conference held in Glasgow the preceding Sunday and told of how essential this spirit is in everyday life. The speaker said this spirit comes from true religion, and from such flows love for one another. He contrasted the Church of Christ organized by God and the man-organized churches of the world. Lives are transformed through the Gospel, the speaker said. This is immediately noticed when entering a home of a Latter-day Saint. There, he declared, we find union, love and a pouring out of heart for God and man. Elder Weggeland ended his remarks by stating that new men are needed—men born again of the water and of the Spirit. He bore testimony that the greatest theme in life is the Gospel.

Elder Taylor expressed his appreciation of being with the Aberdeen Saints again, as he had cast aside all hopes of ever returning. He then centered thoughts on the gospel of love, and by a descriptive adage, showed how it is impossible to get into heaven without love. The speaker said the Holy Ghost is a key given to man for the purpose of opening his heart. He will not bring us out of sin, we must use our own powers. Elder Taylor exhorted the Saints to keep this key shining, and not to let it get rusty. He closed his remarks by bearing his testimony of the Gospel.

President Kenner said he was delighted to return to Aberdeen with President and Sister McKay and his companions. He centered his talk on the principles of love, quoting the words of Paul: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

President Kenner said, if we love God and man, we can not steal, commit adultery, be deceitful, cease to pray and make good sacraments, be envious, covetous and revile our fellowmen. The Savior said, declared the speaker, that thou shalt love the

Lord thy God and thy neighbor as thyself, and Solomon said that the whole duty of man is to fear God and to keep His commandments. In conclusion, he read the words of Paul (1 Corinthians 13: 8), and encouraged all to be obedient.

Sister McKay, the next speaker, quoted words of a poet that "Flowers are the smiles of God to us," and said, that these flowers are your smiles to me. Sister McKay commented on the beautiful spirit in the meeting and also on the Relief Society work of the Aberdeen branch. She told of a recent convention she attended in London, at which many of the leading women of the world were present. The central theme was the "Prevention of the Causes of War." One of the speakers she said, chose for his subject, "Peace in the Home." Sister McKay cited to the congregation how there is war in the homes. By illustration she showed how this can be overcome. She said, that the Church is for peace. Sister McKay told how many people of Britain are ignorant of conditions in America, because they accept fallacious stories against the "Mormons." The speaker closed her remarks by saying that she is proud to be a Latter-day Saint, and prayed for the blessings of the Lord to be upon the Saints in Aberdeen.

President McKay, the concluding speaker, held the assembly with wrapt attention while he related a few reminiscences and spoke on the principles of love and kindness. He told of the work of his beloved mother, during the period of time his father was in Scotland on a mission; of how she toiled and prayed for his success.

President McKay spoke of his visit to Aberdeen with Elder William Kendly in 1898. Later in 1914 my brother was appointed to labor in Aberdeen, the speaker said. He related a story that was published in the papers at that time, accusing the Elders of enticing girls to Utah, because they were found at a factory passing out tracts to the employees during the dinner hour. The Elders did not reply to the ridiculous story, but a resident of Aberdeen, knowing that the Elders were being watched, and that they were good men, did reply.

We are called "Mormons," said the speaker, but the word to the people of this country connotes something the practice of which would result in the excommunication of members of the Church. Plural marriage was lived in honor, and there was never more than five per cent. of the people who practiced it, he declared. This, said President McKay, is the Church of Jesus Christ of Latter-day Saints, given of Jesus Christ; the members are devoting their lives to the betterment of mankind, and if the people of the world can find members who injure anyone, we would like to know it. Such members would be dealt with according to the law of the Church, he said.

President McKay showed that nations where honest young

men are accused of stealing young girls, ministers who refuse to shake hands with a sincere Elder, and people who are not kind, need the Gospel. He read the words of Paul to the Colossian Saints, laying special stress on kindness. He remarked how quickly the peace of the world would be established if Christians would be kind. The speaker especially mentioned kindness to dumb animals. He related experiences of his trip through the Near East and gave descriptive stories of man's cruelty to beasts of burden. To such men the gospel of kindness needs to be preached, he said.

Many of our Saints, he said, are struck with scurrilous words which leave a stain forever. Their persecutors need to have the Gospel preached to them, said President McKay. He related the story of the woman taken in sin; how Christ rebuked the accusers and forgave the woman, commanding her to sin no more.

President McKay concluded by exhorting the Saints to live circumspectly and to preach the Gospel of love and kindness. He said, let us not use harsh words, but "Let us oft speak kind words to each other." He invoked the blessings of the Lord upon the Aberdeen branch and encouraged the Saints to carry on the work of the Lord.

The closing hymn was "Love At Home." Elder Wiser spoke the benediction. There were twenty-five Saints and twenty-one investigators present.

HARVEY H. GLADE, Conference Clerk.

## ACROSS AMERICA IN TWENTY-ONE HOURS.

THE *Liverpool Daily Post and Mercury* of June 29th carries an account of the extraordinary feat of Lieutenant Russel Maughan of the United States Air Forces who succeeded in flying from New York to San Francisco between dawn and dusk. Lieutenant Maughan is a native of Logan, Utah, and is a member of the Church of Jesus Christ of Latter-day Saints. Extracts from the *Post's* account follow:

"Lieutenant Maughan covered approximately 2,570 miles in twenty-one hours forty-nine minutes—two hours eleven minutes more than the time from sunrise to sunset. His flying time was eighteen hours forty-four minutes.

"He used a 275 h. p. twelve cylinder Curtiss Pursuit plane. Several times he came down for refuelling, and once on account of slight engine trouble. At times he attained a speed of 170 miles per hour.

"The flight was made to test the speed at which army airmen could be mobilized at either coast in case of enemy invasion."

## FROM THE MISSION FIELD.

**Branch Reorganization.**—The Bradford branch (Leeds conference) was reorganized the 22nd ult. Elder Parley A. Petersen was sustained as branch president, with Brothers Fred Bradbury and Charles H. Harrison as counselors.

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**District Meeting.**—On Sunday, the 15th ult., district meetings of the branches in the Norwich conference were held at Norwich. President Arthur H. Aamodt, Elders Floyd A. Bailey, Kenneth J. Myers, Walter F. Whitehead, George O. Gee, and Rulon L. Russon and representatives from the various branches in the conference were present. Matters pertaining to the improvement of the Norwich conference were discussed.

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**Baptisms.**—A baptismal service was held at Norwich the 15th ult. Two candidates were baptized by Elder Walter F. Whitehead. They were confirmed by Elders Whitehead and Kenneth J. Myers.

A baptismal service was held at Eastwood (Nottingham conference) the 22nd ult. Four candidates were baptized by President Selvoy J. Boyer. They were confirmed by President Boyer, Elder Carl E. Pettersson and Brothers William H. Mullinger and George W. Hart.

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**Priesthood Meetings.**—Saturday, the 7th ult., the Birmingham conference held a general monthly Priesthood meeting in the Handsworth chapel, Birmingham. President Joseph E. Tillotson presided over and conducted the meeting. Former Conference President Francis R. Kirkham was in attendance. The Kidderminster, the Nuneaton, the Handsworth, and the Wolverhampton branch reported successful activities during the past month. Elder Ehner H. Lloyd who has been recently transferred to the Free State conference expressed appreciation for the many friends he had in Birmingham. President Kirkham narrated a few very interesting experiences received on the continent.

Priesthood Union meeting of the Nottingham conference was held the 7th ult. President Selvoy J. Boyer presided. All the Elders were in attendance. Reports showed progress in the branches, and a renewed determination by the members to continue in furthering the course of the Gospel.

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**Branch Conferences.**—The annual conference of the Nelson branch (Liverpool conference) was held the 15th ult. An interesting program was rendered in the morning session. Those taking part were Elder Arthur L. Fuller, Brother James Pickles, Joseph H. Slater, Robert Pickles and William B. Thornley, and Sisters Susannah Walker, Edith Lord and Elizabeth Slater.

The following Elders were in attendance: President Ernest K. Freckleton, James D. Moyle, Daniel A. Thompson, Arthur L. Fuller and Chaney G. Dockstader.

A branch conference was held at Mansfield (Nottingham conference) June 15th. President Selvoy J. Boyer presided and Brother Bernard Wilson conducted. The membership of the branch has increased since last conference. A good spirit was prevalent. The speakers were President Selvoy J. Boyer and Elder Carl E. Pettersson.

The Wigan branch (Liverpool conference) held its annual conference the 22nd ult. A program was rendered by the Sunday-school pupils in the morning session. The speakers were President Ernest K. Freckleton and Elders John M. Jones, James D. Moyle and Rulon W. Openshaw.

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**Meetings of Traveling Elders.**—Saturday, the 7th ult., a special meeting of the traveling Elders of the Sheffield conference convened in Sheffield, with Conference President Fielding K. Smith and all the Elders in attendance. After encouraging reports from the different branches, President Smith gave some needful instructions. He requested that each Elder provide himself with a receipt book, in order to keep an accurate record of all accounts. Elders Milford M. Mills, Scott S. McOmne and Sterling C. Rigby, who were departing for the Free State, the London and the Welsh conference respectively, gave farewell remarks, in which they expressed their appreciation for the pleasant associations of the past. President Smith extended a vote of gratitude to the Elders, and wished them Godspeed and success in their future labors.

On Saturday, the 7th inst., the regular monthly meeting of the traveling Elders of the Birmingham conference convened at Birmingham. The Elders reported improving conditions in their respective branches. President Joseph E. Tillotson offered valuable instructions for the ensuing month. In conclusion, Elder Francis R. Kirkham, former president of the conference, who had just returned from a continental tour, gave many encouraging remarks.

The traveling Elders of the Nottingham conference met in their monthly meeting, the 7th ult. President Selvoy J. Boyer presided. Papers given at the meeting of the conference presidents were read and discussed. The Elders' reports showed that much is being done, and that all feel encouraged in the work.

The monthly Priesthood meeting of the traveling Elders of the Manchester conference convened at Manchester the 7th ult. President Christopher C. Heaton presided. Elder Ernest C. Moore of the Leeds conference gave a talk on, "Service." Elder Ronald D. McGregor spoke on "Why Are We Here?" The Elders reported the branches to be in good condition.

Saturday, the 14th ult., a Priesthood meeting of the traveling Elders of the London conference was held at "Deseret." President Emerson C. Willey presided and conducted. Very practicable talks were delivered by Elders Clifford W. Cook and William M. Oswald on problems of the conference. President and Sister Joseph E. Wright, who have been released to return home, gave farewell talks to the brethren.

**Socials.**—A successful social was held at Manchester, May 24th, in honor of Sister Flossie Roberts, who is emigrating to America. Sister Roberts, assisted by four artists, furnished a most interesting program. It was a real treat to those present. The branch presented Sister Roberts with a token of remembrance.

The various branches of the Leeds conference celebrated the Whitsuntide holidays by rambles and trips to various places of interest in the local countryside.

Wednesday, the 4th ult., a social was held at Saltley (Birmingham conference) in honor of Sister Louisa Mason and family, who are emigrating to America. The evening was spent in games and songs. In addition to Saints and friends there were in attendance Elders J. Trevor Buddell, Boyd H. Ririe and Lester D. Hovey.

Friday, the 6th ult., a social was held at Northampton (Birmingham conference). Elders Thomas S. Griffiths and Joseph L. Muirbrook and many Saints and friends were in attendance. Those present thoroughly enjoyed a delightful program consisting of games and refreshments.

An interesting social was held in the Handsworth chapel, (Birmingham conference) the 7th ult., in honor of Elder Elmer H. Lloyd who has been transferred to labor in the Free State conference, and Sister Louisa Mason and family who are emigrating to America. A pleasant evening was spent by all. Elder Lloyd and Sister Mason were each presented with a token of love and esteem by their many friends.

A picnic and outing was held on the river Yealm by friends and investigators at Plymouth (Bristol conference) on the 9th ult. The day was enjoyably spent in games and field sports. A delightful luncheon was served. There were in attendance some sixty persons, composed of investigators and friends and also President John E. Wahlquist and Elders Percy Hawkes, Thomas O. Smith, Vernal G. Jones and Reed M. Ogden.

On Monday, the 9th ult., a farewell social was held by the Bradford branch (Leeds conference) in honor of Elder J. Norman Dotson, who has been transferred to the London conference. Elder Dotson was presented with a present as a token of love and appreciation for his efforts in the branch presidency.

The Saints of the Mountain Ash and the Abercarn branch (Welsh conference), together with President John W. Crofts and all of the traveling Elders of the Welsh conference held a social

the 10th ult., at Mountain Ash. An afternoon tea was served, followed by a program and games. An enjoyable time was had by all.

### SILVER POPLARS.

GOD wrote His loveliest poem on the day  
He made the first tall silver poplar tree,  
And set it high upon a pale-gold hill,  
For all the new enchanted earth to see.

I think its beauty must have made Him glad,  
And that He smiled at it—and loved it so—  
Then turned in sudden sheer delight, and made  
A dozen silver poplars in a row.

Mist green and white against a turquoise sky,  
A-shimmer and a-shine it stood at noon;  
A misty silver loveliness at night,  
Breathless beneath the first small wistful moon.

And then God took the music of the winds,  
And set each leaf a-flutter and a-thrill—  
To-day I read His poem word by word  
Among the silver poplars on the hill.

—GRACE NOLL CROWELL.

### DEATH.

**HOLGATE.**—Brother Leonard Hodson Holgate passed away in Burnley (Liverpool conference) May 21st, 1924. Deceased was born in Burnley, July 27th, 1907, and was baptized April 29th, 1917, by Elder Henry H. Parker, and confirmed by Elder Ether L. Marley.

**JEPPSON.**—Sister Sarah Jeppson died at New Brinsley (Nottingham conference) June 13th. Deceased was born March 13th, 1849, and was baptized December 9th, 1887, by Elder Sylvester Bradford and confirmed by Elder Branson. The grave was dedicated by President Selvoy J. Boyer.

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EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE,  
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS IN GREAT BRITAIN.